

The



Bulletin

Volume IX • Number 1

October 1993 • Tishri 5754

KJA

1495 - 42nd Avenue
San Francisco, CA 94122

L'Shanah Tovah

לשנה טובה

David Ovadia



Acting Rav:	Joe Pessah	(415) 941-2115
Shamass:	Emiel Kheder	(415) 731-6692

Board of Directors:

<i>President:</i>	Joseph Moussa	(415) 593-9507
<i>Vice President:</i>	Maurice Pessah	(408) 629-1229
<i>Secretary:</i>	Elie Vardi	(408) 997-2999
<i>Treasurer:</i>	Abraham Massuda	(408) 274-1064

Board Members:

Emiel Kheder	(415) 731-6692
Fortunee Lichaa	(415) 992-8507
Elie Moussa	(415) 591-6183
Eli Nounou	(415) 566-6105
David Ovadia	(415) 566-0277
Yacoub Pessah	(415) 952-1460
Joseph Rasson	(415) 820-5506

Past president:	Jacob Masliah	(415) 566 0329
	Joe Abel	(415) 830-4685

Public Relation & Liaison:	Mourad El Kodsí	(716) 334-2413
---------------------------------------	-----------------	----------------

Bulletin Editor	Fred Lichaa	(415) 341-4725
------------------------	-------------	----------------

Note:

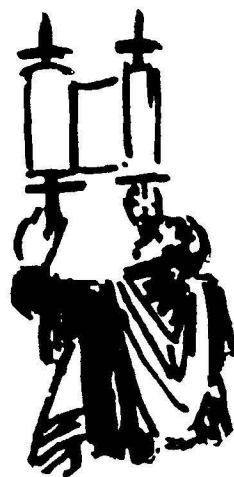
Address your articles for publishing to:

KJ A
1495 42nd Ave.
San Francisco, CA 94122



לשנה טובה

*We wish the Karaite Jews of
America a Very
Happy New Year
Full of Good
Health, Happiness
& Peace*



PRESIDENT'S LETTER

Dear Members:

How time flies. It has been over 10 years that KJA is now in existence. Looking back we can be proud of our accomplishments.

Our most profound accomplishment has been to maintain our prayers and learn to conduct them. Prayers are held every Friday night and Saturday.

- "Leil Shabbat" prayer was recorded and mailed with a prayer book.*
- "We bought our synagogue building with everyone's help.*
- "We initiated a yearly purim party and summer activities for all age groups.*
- "We have a board that is handling all the KJA activities.*
- "KJA sponsored various books and a fact finding trip to Russia.*
- "KJA brought Rabbi Hayim Halevi from Israel for a 6 month period to teach us various aspect of our religion. He is in charge of getting the "Leil Shabbat" and Shabbat prayer book translated to English. The "Leil Shabbat" book is already translated and printed. Two side trips are planned to Chicago and Los Angeles.*
- "he Haggadah was translated and mailed with a tape. We received a donation to print 250 Haggadah which we will mail early in 1994. 25 of those Haggadah were used to teach our summer camp kids part of the Haggadah.*

I would like to take this opportunity to thank everyone for donating their time and effort in this year's 1993 camp as well as the various financial donors. I ask for your continued support not only financially, but spiritually emotionally and morally.

Joseph Moussa

Rabbi Hayim Halevi

During the 1992 KJA retreat the board decided to bring a rabbi from Israel to help the new generation learn the prayers, the dos and don'ts of our religion. We found the highly qualified Rabbi Hayim Halevi ready to help. He is currently conducting various classes, went to all 4 camps in Lake Tahoe to give various lectures and lead discussions.

Rabbi Hayim Halevi is ready to help and answer any religious question, any family problem and you can contact him in his KJA office at 415-665-9766 or you can write to him at KJA, 1495 42nd Avenue, San Francisco, CA 94122.

My life story

I learned to be a hazzan, the meaning of the prayers and the foundation of our religion under the hands of our Hakhamims and when I was 17 years old I became the president of the young karraites of Egypt. In 1949, I emigrated to Israel where I studied laws and philosophies. I had the opportunity to study under the great hakhamims of Israel the essence of our religion and in 1986 I reached the position of the grand rabbi of the karraite community in Israel.

In 1988, I was invited by the Magnes museum in Berkley, Ca. to give a lecture at the museum and in the university of Berkley about the karaism religion.

Some of my accomplishments are the printing of some books that explain the thinking of our former sages. I also printed our prayer's books which are composed of 4 parts. I also produced a book called "MAAYAN HAYIM" which contains the dos and don'ts of our religion, as well as other books including the purity of the family and the knowledge of our previous hakhamims.



Karraite Rav Hayim Levy of Israel gives instruction to Nora Massuda (right) and Oreett Moussa, who will be celebrating their bat mitzvah Aug. 7.

Picture from San Francisco Jewish Bulletin

Chapter ONE

THE KARAITE JEWS

1. Who are the Karaite Jews?

The Karaites are an inseparable part of the People of Israel; they believe in the existence of a single written Torah (law), the Torah that was given by God to Moses in the year 2448 on Mount Sinai, after the exodus of Israel from the Egyptian bondage to freedom; the Torah has been passed on in written form from generation to generation. This is the Torah that remains in our possession to this very day.

2. Who are the Rabbanite Jews?

The Rabbanite Jews believe that in addition to the written Torah God gave a further, oral law, so that there are two, not one, Torahs. However, our sages did not accept their claim, as the oral law is the work of men, and not the Torah of the living God. Therefore, it in some way contradicts the written Torah; and our sages observed that it was not possible for God to give two sets of laws where one is partially in conflict with the other.

3. What was our name at first, and why did we come to be called Karaites?

The opinion most commonly held by our sages is that the ancestors of the Karaites at the time of the Second Temple was Tsaddigim (the Righteous), in view of the fact that our faith is based on truth, and righteousness.

In any event, throughout the generations our sages have vigorously rejected attempts by some of the Rabbanite rabbis to regard Karaism as the continuation of the Sadducee sect. These attempts sought to injure Karaism, for the

Sadducees held heretical views on faith reward and punishment, the immortality of the soul, and the resurrection of the dead.

We Karaites, on the other hand, like all the House of Israel, have always

believed in these things as inseparable parts of the religion of Israel^②

① See David Mordekhails book, *The Division of the House of Israel into Two Parts*, p. 89. Israel Publications.

② See *ibid.*, chapter on the division of the House of Israel into two parts.

Our name was changed to Karaites, or Children of the Scripture, by our Rabbi Anan ha-Nasi (Anan the Prince) (in the eighth century CE); this was because our faith is based and constructed on the written scriptures – the Torah (law), the Nevi'im (Prophets), and the Ketuvim (hagiography, or writings) and also because our forefathers used to approach other sections of the people with calls (keriot) to uphold the commandments (mitsva, mitzvot) of the scripture.

4. What does the book of the Torah contain?

The book of the Torah contains all the laws and judgements given by God to Moses so that he might lead the people in accordance with it, and God commanded them not to add or remove anything from these commandments:

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it" (Deuteronomy IV, 2); the Torah is complete as it is:

"The law of the Lord is perfect. "(Psalm's XIX 8)

5. The written law (Tanakh)

The Tanakh is the chief of the books most hallowed by the people of Israel it includes - Torah, - Nevi'im, and Ketuvim, and the word Tanakh is an abbreviation formed of the initial letters of these three titles. It contains a total of 24 books.

The Torah contains five books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; together these constitute the Pentateuch (The Five Books of Moses).

Nevi'im consists of the Former Prophets: Joshua (book no. 6), Judges (7), I and II Samuel (8), I and II Kings (9); the Latter Prophets: Isaiah (10), Jeremiah (11), Ezekiel (12), the twelve Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi (13).

Ketuvim consist of Psalms (14), Proverbs (15), Job (16), Song of Songs (17), Ruth (18), Lamentations (19), Ecclesiastes (20), Esther (21), Daniel (22), Ezra and Nehemiah (23), I and II Chronicles (24).

This is the complement of the 24 books handed down to us from our forefathers.

6. Questions on the Karaite Jews.

1. Who is a Karaite Jew?
2. Who is a Rabbanite Jew?
3. What was our name originally?
4. Why are we called Karaites?
5. How many books are there in the Torah, and what does it include? Are we permitted to add or take away anything from the Torah?
6. What is the importance of the Tanakh to the people of Israel and how many books does it contain?
7. To which books do the following belong: Hosea; I and II Samuel; Isaiah; Ezekiel; Psalms; Daniel..

CHAPTER TWO

THE FOUNDATIONS OF THE JEWISH KARAITE RELIGION

Every true, eternal religion-must have foundations or pillars on which it stands, for without such pillars there can be no basis for its existence Our

divine religion stands upon three firm foundations: the written scripture①; the inference; traditional custom or repeated usage.

①there is no dispute between our earlier and later sages on the matter of the three foundations of the faith; they elaborate them in their writings on every subject.

1. The written scripture - This contains the positive (or obligatory) and prohibiting (or proscriptive) commandments. They are written in the Tora received by Moses from God on Mount Sinai after the exodus of the children of Israel from Egypt.

Examples of positive commandments are:

- a. "Thou shalt love the Lord thy God," etc. (Deuteronomy, VI, 5)
- b. "Honor thy father and thy mother" (From the Ten Commandments).
- c. "And thou shalt keep the Feast of Weeks." etc. (Deuteronomy XVI)
- d. "Observe the month of Aviv." etc. (Deuteronomy, XVI, 10)
- e. "Remember the Sabbath day to keep it holy" (from the Ten Commandments).

Examples of prohibiting commandments are:

- a. "Thou shalt have no other gods." etc. (from the Ten Commandments)
- b. "Thou shalt not wrest the judgement of the poor in his cause." (Exodus XXIII,6)
- c. "And thou shalt take no gift." (Exodus XXIII, 8)
- d. "Thou shalt not steal" (from the Ten Commandments).
- e. "Thou shalt not do any work, thou nor thy son, nor thy daughter. (Exodus XX, 10) (i.e., on the Sabbath.)

From this we learn that a prohibiting commandment is one where God forbids us to perform some action while a positive commandment is one where God commands us to perform some action..

The commandments relating to the Sabbath are both positive and prohibiting at one and the same time, as we shall see in chapter five below.

2. The inference: This is comparison or analogy between a commandment explicitly written in the Torah and one not explicitly written. The existence of the latter is inferred through the existence of the former. The inferred commandment may be positive or prohibiting.

Examples of inferences are:

1. "Thou shalt not plough with an ox and an ass together" (Deuteronomy XXIII, 10). From this we infer not only that it is for-bidden to plough with an ox and an ass together, but also with any two animals of unequal strength. Strong and weak are parallel to clean and unclean (in the biblical sense: see chapters 20-22 below); in the case given the ox is clean and strong, while the ass is unclean and weak.

2. "Thou shalt not uncover the nakedness of thy father's sister" and "Thou shalt not uncover the nakedness of thy mother's sister (Leviticus XX, 19). From this we infer, that just as a man may not marry his father's or his mother's sister, so may a woman not marry her mother's brother or her father's brother. Among the Rabbanites such marriages are permitted*

The view of our sages is that marriages of this kind do not accord with the written law, and the offspring of such forbidden matches are considered illegitimate and they are not accepted

3. The Torah speaks of the manna thus:

Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none" (Exodus XVI, 26). From this prohibition against gathering manna on the Sabbath we infer that we may not gather or harvest fruit and vegetables or any other thing on the Sabbath.

* Rabbanites do not make such inferences concerning cohabitation, and the (Rabbanite) Rabbah ruled that a man might marry his sister's daughter; they disallowed only 20 women as controversial cases for marriage: Ha-aderet, chapter 7, Marriage accepted into the community.

3. The traditional custom. These are the customs which our revered ancestors upheld, and which have become a heritage. The text states: "Moses commanded us the Torah, even the heritage of the congregation of Jacob" (Deuteronomy XXXIII, 4). These customs are also cultural values that earlier generations passed on to their descendants and they have come down to us

through the ages; but they may not contradict the scripture, that is, the written Torah.

Examples of traditional custom are:

1. Circumcision: the text does not state explicitly how the circumcision is performed or how the prepuce is severed the operation is performed in the ancient traditional manner.
2. Ritual slaughter: similarly, the exact manner of ritual slaughter is not described in the written text; the method has been passed on traditionally through the generations.
3. The piercing of the meat and removal of the blood: we know how this is done through methods originating with our ancestors and taught from generation to generation.

Here We may raise the following question. While we Karaites have traditional customs that are continually being repeated, our Rabbanite brothers have the Kabbala, which they claim is an oral law received by Moses at Sinai, and which includes all the customs that their sages prescribe. What then is the difference between our traditional custom and the Rabbanite Kabbala?

The answer is as follows: The Rabbanites state that the oral law was given to Moses by God at Sinai (the Halakha of Moses at Sinai) they furthermore state that the oral law is an explanation of the written law. Our sages did not accept this, as the Lord gave us only one Torah, the written one. The text States:

"And it came to pass when Moses had made an end of writing the words of this Torah in a book, until they were finished..." (Deuteronomy XXXI, 24). Hence God did not give two sets of laws. Secondly, the oral law was composed by men, and parts of it contradict the written Torah; it is not possible that God gave us two sets of law, one partly contradicting the other. Even the Rabbanites admit that the Halakha of Moses at Sinai has no basis in the scripture, only that it is an ancient work whose origins cannot be determined. They have no evidence or basis for their statement that the oral law was given by God.

The following verses reinforce our statement that God gave his people one single written law and not two:

- a. "And Moses wrote all the words of the Lord." etc. (Exodus XXIV, 4)
- b. "And I will give thee tables of stone, and a law, and commandment which I have written; that thou mayest teach them (Exodus XXIX, 12)
- c. "And the Lord said unto Moses, Write thou these words: for after the tenor of these words..." etc. (Exodus =IV, 27)
- d. "If thou shalt hearken unto the voice of the Lord thy God to keep his commandments and his statutes which are written in this book of the law." (Deuteronomy XXXI, 10).
- e. "And Moses wrote this law, and delivered it unto the priests the sons of Levi," etc. (Deuteronomy XXXI, 9)
- f. "Take this book of the law," etc. (Deuteronomy XXXII 26)
- g. "When all Israel is come to appear before the lord thy God in the place which he shall choose thou shalt read this law before all Israel in their hearing." (Deuteronomy XXXI, 11)
- h. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein." (Joshua I, 8).
- i. "And Ezra opened the book in the sight of all the people." (Nehemiah VIII, 5).

4. Questions on the foundations of the Jewish Karaite religion.

1. What are the foundations of the Jewish Karaite religion?
2. In the first foundation, how are the commandments divided? Give five examples of each type.

-
-
3. Define the second foundation and give two examples of it.
 4. Define the third foundation and give two examples of it.
 5. What is the difference between our traditional custom and the Kabbala of the Rabbanites?
 6. How and when will we know the correct and true explanations?
 7. Write five verses from the Tanakh verifying that the Lord gave us one single written Torah.
 8. Do we reject all the words of the Talmud and Mishna totally? Why?

CHAPTER THREE

THE TEN PRINCIPLES OF THE FAITH

It is well known that our Jewish faith has principles that every Jew is obliged to believe in, and these are termed the principles of the faith.* Some sages determine thirteen such principles, others have formulated only ten; still others defined six principles only.

But if we study the thirteen, or the ten, or the six principles, we find that they are essentially the same so that those who formulated ten or six principles merely combined some of them together. We shall study them not as thirteen or six principles, but as ten, which we shall call the "ten principles of the faith."

The ten principles of the faith

The first principle is that everything that exists – heaven and earth and all that is in them including the angels – except for, God was created, and prior to its creation it did not exist; the entire universe was created out of nothing; being out of nothingness

The second principle is that all beings on earth have a creator, and he created the entire universe in his wisdom, but: He was not created nor did He create Himself. All creatures on earth have a creators but nothing created Him, for He created the entire universe. Thus, the existence of God is the

principle that underlies all others and is the pillar of our Torah and our knowledge; there is no power on earth that can undermine it.

The third principle consists of three elements. First, God bears no likeness to any creature on the entire earth: "To whom then will ye liken god? Or what liken a will ye compare unto Him?"

(Isaiah XL, 25). Secondly, God is not material, but incorporeal, and this is so in spite of the physical activity we attribute to Him in such statements as He went up, He went down, He saw, He heard, etc. These are stated in human terms in order to facilitate man's understanding that God governs the world and is omnipotent. Thirdly, God is one and alone and has no substitute:

"Hear O Israel, the Lord our God, the Lord is one" (Deuteronomy VI 4). We reinforce this concept of unity when we say: "One is our God, great is our Master, holy and terrible is His name for ever and ever."

The fourth Principle is that God sent Moses on a mission for which he was suited, and Moses fulfilled his mission with loyal devotion; he is the progenitor and chief of the prophets; there has not arisen nor will there arise another prophet like him.

The fifth principle is that God gave Moses a single Tora, complete and written, the faithful and true law that we possess to this very day. He forbade us to add to or remove anything from it: "The law of the Lord is perfect" (Psalms XIX, 8).

The view of the philosophers, and Maimonides supported them as seen from his work Guide to the Perplexed that the world was formed out of preexisting matter possessed by God. This opinion is regarded by our sages as heretical and a rejection of the entire Tora and of the omnipotence of God.

The sixth principle is that the believer must know the language of our Torah and its explanation, and that this language is a holy tongue. He must also be acquainted with material that will provide him with knowledge of the scripture and its meaning, and be able to interpret it correctly in a manner that accords with the text and does not contradict it.

The seventh principle is that God preordained the rise of all the other prophets and sent them so that He might govern the world through them; but not everyone listened to their voices, and their cries came to naught. The result was the dispersion of Israel from their land. We may believe that now divine governance is through the learned men and sages of the people, for the spirit of prophecy is succeeded by the spirit of learning, which is embodied in the sages; therefore, the stature of the sages in the time of the dispersion is equivalent to the stature of the prophets at the time of the Kingdom of Israel; a community that mocks and belittles the sages is liable to very severe punishment.

The eighth principle is the necessity of belief in the end of days, and the advent of a great and terrible Judgement Day when a man will be called to account for all his deeds on earth, both good or bad, as it is written:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel XII, 2). Hence the righteous shall live forever while the evil-doers will live in shame forever.

The ninth principle is that God rewards a man according to his behavior whether good or bad. Such behavior is done with God's knowledge and under his governing of the world of all his creatures in every generation.

"The Lord trieth the righteous; but the wicked and him that loveth violence His soul hateth" (Psalms XI, 5); man has choice and is not compelled to commit any act.①

①If a man had been created without the ability to choose how to act, God would not punish him for his wickedness or reward him for his good deeds.

The tenth principle is that God has not turned away from his diaspora nor has he forgotten them, even though they may not subject themselves to him; for if God had turned away from us we would long ago have disappeared completely in the diaspora among those who hate us.

Similarly, we must hope for the coming of our Messiah and for the coming of Elijah the prophet. The text confirms:

"Behold I will send you Elija the prophet before the coming of the great and dreadful day of the Lord" (Malachi III, 23). The king, the messiah, will be of David's seed; he will not add to the scripture or take anything away from it, and he will not remove any commandment from the Torah. He will fight the battles of the Lord and will conquer all the nations that arise against Israel and will gather the exiles and build the Temple, and all Israel will go in the way of the written Torah that God gave to Moses our teacher at Mount Sinai.

These are the ten principles of the faith that every Jew must believe in; may the Holy One fill our hearts with fear of him and with faith, and may he send us the Messiah speedily and build the Temple soon, in our days, Amen.



The following article was published in the Chicago Tribune

Jews in Arab Lands

By CHARLES CHI HALEVI....*Chicago*

We are the forgotten, robbed of property, citizenship and often life itself. We are the other Mideast refugees—Jews who were expelled or terrorized out of our homes in Arab countries.

The speaker, Nabih Mangoubi, an Egyptian Jew, found refuge in the U.S. Now, when Americans believe all Mideast hostages have long ago been released; when the world equates the word refugee solely with Palestinians; when peace talks center only on Palestinian claims of land and property, Jews from Arab lands also demand to be heard.

Their agenda is simple, but explosive. They seek freedom of emigration for all Jews held hostage by such dictators as Saddam Hussein of Iraq and Hafez el Assad of Syria. And they want compensation for the billions of dollars of

property that was stolen from them when they were expelled from the lands of their birth.

In 1945 more than 800,000 Jews were living in the Arab world. Even before the birth of Muhammed, Jews had dwelled there uninterruptedly.

Today fewer than 25,000 Jews live in Arab lands. Many are prisoners, unable to leave or even move freely within the land of their birth. They exist in fear, their lives and property forfeit to the whims of dictators and mobs. But their worst fear is that the world will continue to forget them.

In 1948, when the modern state of Israel was formally established, **there were 75,000 Jews living In Egypt**, Nabih Mangoubi's birth land. **Today there are about 200**. As did other Jews living in Arab lands, the Jews of Egypt left because of terrorism directed at them. Bombs in the Jewish quarter killed more than 70 people and wounded almost 200 in 1948. Often the government itself was the instrument of this repression.

In 1956 the Egyptian government expelled 25,000 Jews and confiscated their property. About 1,000 more were sent to detention camps. Mr. Mangoubi's father who in 38 years at Cairo's Bank Misr had worked his way up to head the accounting and review department, was forced to resign two years before retirement, costing him his pension. For the following 10 years his family had no income. They slowly sold their possessions to buy sustenance—and time.

In 1966, when they finally emigrated, they left behind their property, being allowed to take only the equivalent of \$20 and some clothing. Other Egyptian Jews fared worse.

In 1967 all Jewish men between 18 and 55 were imprisoned and tortured. A few years later the survivors were deported. Elsewhere life for Jews was, if possible, even more brutal. Aden today is devoid of Jews: The serpent of hatred led authorities to declare in 1946 that the 8,000 Jews there were not entitled to live like humans. In 1947, 82 Aden Jews were massacred, 76 wounded. Two thirds of the shops owned by Jews then living In Aden were looted and burned. Iraq, which had 135,000-150,000 Jews In 1948, today has about 150 whose fates are controlled by Saddam Hussein. Eleven Jews were hanged In Iraq's

central square In 1969. Half a million Iraqis, who had been urged by Baghdad Radio to come and enjoy the feast, paraded and danced past the scaffolds.

Between 1970 and 1972 more Jews were hanged, and others forced to collect funds for the Palestine Liberation Organization.

The sole crime of all these victims was being Jewish.

Syria had 30,000 - 45,000 Jews in 1948. Less than 4,500 survive there today, terrorized by the secret police. For a while last year it looked as if the Syrian dictator Hafez El Assad, would finally free the Jews locked in his land. But the small flow has ceased, and those who remain behind know the next knock on the door could signal their last breath.

Jordan, often cited as an example of a moderate Arab country, has a constitution which specifically bars Jews from citizenship.

Jews forced to leave Arab lands since the 1940's now number about 1.5 million out of the 3.5 million comprising Israel's Jewish population —more than the number of Palestinians who left Israel.

In spite of the ills endured by his family, Nabih Mangoubi today is not bitter and does not seek revenge.

But Jewish tradition tells us that justice is the foundation of the world, Mr. Mangoubi notes, and that is what we ask for.

Charles Chi Halevi is a free-lance writer.



BIRTHS

• **Solange Marsaa** born to Jean Louie and Sara Marsaa of Burlingame, Ca. in August, 1992.

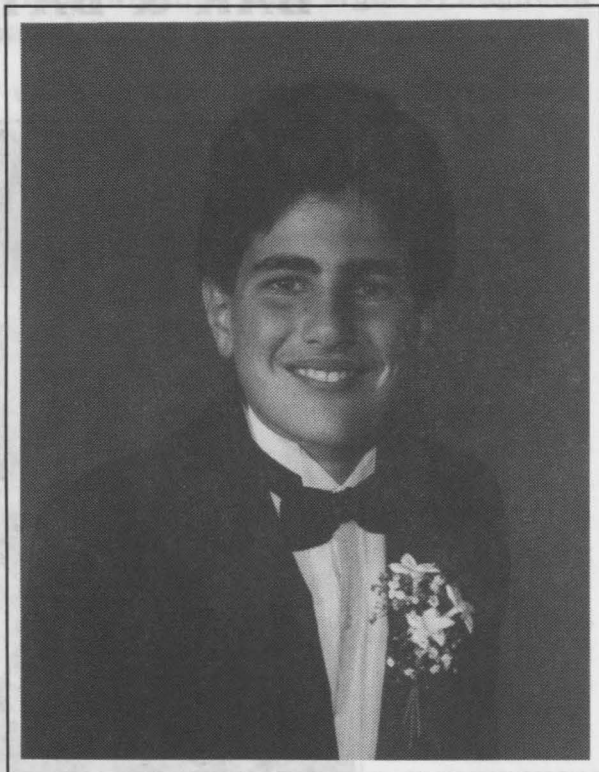
• **Jordan Pessah** born to Henry and Kim Pessah of Burlingame, Ca. in September , 1992. Brit Milah held on September 11th, 1992.

BAR & BAT MITZVAH



- **Daniel Mourad**, son of Martin & Silvia Mourad of California, celebrated his Bar Mitzvah on Saturday September 5th, 1992.

• **Shawn Lichaa**, son of Fred & Jacqueline Lichaa of California, celebrated his Bar Mitzvah on Saturday July 4th, 1992.



• **Nathaniel Hefez**, son of Mathew and Mervet Hefez of Massachussetts, celebrated his Bar Mitzvah on Saturday September 5th, 1992.

• **Benjamin Ovadia**, son of Alan & Feryal Ovadia of California, celebrated his Bar Mitzvah on November 28th, 1992.

• **Debbie Mangoubie**, daughter of Nabih & Esther Mangoubie of Illinois, celebrated her Bat Mitzvah on Saturday March 6th, 1993.

• **Oreet Moussa**, daughter of Jacob & Sara Moussa of California, celebrated her Bat Mitzvah on August 7th, 1993.

• **Nora Massuda**, daughter of Abraham & Jeanne Massuda of California, celebrated her Bat Mitzvah also on August 7th, 1993.

GRADUATES

• **Jenny Dubner**, graduated with honors, MAGNA CUM LAUDE, from San Francisco state university in 1992. She earned a bachelor of arts degree and majored in liberal studies. Jenny has returned to S.F. State to get an elementary school teaching credential.



• **Michele Ibrahim** graduated from University of California, San Diego, school of medicine. I will be going to St. Louis, Missouri for internship and residency in Obstetrics and Gynecology.

WEDDINGS

- James Keller & Valery Daniel were married on Sunday, October 25th, 1992 in Illinois.
- Joe Moussa & Davina Ezial were married on Sunday, August 29th, 1993 in California.

1992 KJA camp



from top left: Habib Lichaa, Joe Moussa, Joe Pessah, Morris Moussa, David Ovadia, Fred Abdallah, Elie Vardi, Jack Ovadia, Andrew Wahed, Danny Vardi, Elie Messafi, Cyril Gordon, Azie Habib, Simone Saleh, Albert & Joshua Saleh,

middle row: Berot Ovadia, Davina Ezial, Lisa Lichaa, Eliza Ovadia, Sam Saddik, Jacques Schammas, Eliahu Pessah, Berry Daniel,

front row: Zaki El Kodsi, Janet Mourad, Joyce Messafi, Rachel Darwish, Sally Marzouk, Mona Aslan, Jacky Levy, Kamy Moran



from top left: counselor Victor Khedr, Amy Rasson, Danielle Mangoubi, Lilly Lichaa, Avi Moussa, counselor Sabrina Selim, Joel Massuda, Michelle Ovadia, Mike Ovadia, Albert Khedr,

middle in front of counselor Sabrina: Jessica Mangoubi, Shawn Rasson

front row: Sabrina Sutherland, Nora Massuda, Ellana Moussa, Jeremy Ovadia, Aron Ovadia, Debbie Ovadia, counselor Audrey Gazzar with guitar.

.....

Thank you

Many thanks to Mr. Fred Lichaa from Foster City, California for his volunteer work in editing the bulletin and gathering its information and articles. Without his significant effort publishing this bulletin would not have been possible.

